Aug. 10, 1898.— 3 M.— #12.35 De La Mare.

Literature Department of the
Woman's Board of Home Missions
of the Presbyterian Church.

The . . .

Mary Gregory

Memorial School.

156 Fifth Avenue, New York City.

The Mary Gregory Memorial School.

THE Mary Gregory Memorial School is located on a farm of 160 acres, four miles east of Anadarko, Oklahoma Territory, and in the beautiful Washita Valley which a distinguished army officer called "the garden spot of the world." The post office address is Anadarko, Oklahoma Territory, but the railroad station is Chickasha, Indian Territory, which is fourteen miles east of the school, on the Chicago, Rock Island and Pacific Railroad. A daily stage connects Chickasha and Anadarko, and passes the door of the mission. The missionary force consists of Rev. S. V. Fait, Superintendent, Miss E. A. Calvert, Principal, Miss Jennie Templeton, Matron, Miss M. D. Wilson, Assistant Matron and Miss L. Thompson, Teacher.

ORIGIN.

In the fall of 1887 representatives of the Board of Home Missions visited the Kiowa, Comanche and Washita reservation. There was a plan for establishing a boarding school among the Comanches at Fort Sill. In September, 1888, Rev. S. V. Fait and his wife came to the reservation to take charge of this work, but as the plan involved a large expenditure of money it failed to materialize.

This was a great disappointment, but, providentially, while these workers waited, a plan for a school among the Kiowas had been set on foot at the Centennial Assembly which met at Philadelphia, at which Joshua Given (Kiowa) was present. After his plea on that occasion, a Christian pupil at Carlisle volunteered to carry the Gospel to the Kiowas. He was Etahdleuh Doanmoe, one of the Indian captives taken after the Indian war to Fort Marion, Florida, by Captain Pratt, and warrior though he was, the first to respond to Captain Pratt's invitation to go to Carlisle for education. As he was first to wish for civilization and education, so after his Christian training he was quick in his purpose to carry light to his people—and with his young wife, also a Carlisle student, he started for Anadarko. Quickly following his report of beginnings there came the news of his untimely death. His letter tells the graphic early story of the Anadarko work: "When I began my work in this place I didn't teach and preach regularly, but I had some very encouraging work. I have been very busy ever since I came home in fixing up the place and opening up the farm, to teach the people how to be true Christians, to teach them the right way of living, and to teach them the industry of this great Christian civilization is to set my example in the very best way before them, so they can see and follow me; so, my dear brethren, I keep very busy myself in order to teach my people that they got to work and make their living by their own hands.

"Now for the first quarter of 1888. In this quarter I began to teach and preach regular in camps. I started the Bible class and prayer meeting for the pupils of the Kiowa school. And I am very happy to say the children are taking a great interest in attending the meetings, and sometimes I have from fourteen up to forty-five children attendants. I also started a regular meeting for the Carlisle and other Eastern returned pupils.

"There are some discouragements in connection with my work. The Indians are very easy to follow, and do the same thing that they see anybody else doing. And so it is one of the great disadvantages about the Agency that the employes are not Christians, and are doing many things that are hurtful, that will mislead the poor Indians, and at last will destroy them. If I could have a chapel or place where I can attend to my work I think I can do much better. The Kiowas are very willing to have me as their preacher. My cousin, Lone Wolf, the head chief of the Kiowas, Big Tree, Trembling Bear and Tow-hur-son, all the Kiowa chiefs, are very willing to have me preach the Gospel among the Kiowa people, but some of the others are opposed to it. The Medicine men are the hardest ones to believe in the true God.

"Now, my brethren, the work is very great and it requires many workers; therefore, I ask for more workers to be sent to my assistance.

"I am doing all I can for the elevation of my people, and I will not rest until I see something turning out for the betterment of my dear people.

Some white people say that the Kiowa people are the worst or hardest tribe of Indians to lead in the way of civilization, and so they have nothing to do with them, but I will try and stand by them and help them in their struggles of life. But, dear brethren, help me to save my people, to lift them up out of the darkness into the light. I am, as ever, your faithful co-operator in Christ."

Another event than the plea of the Kiowa, Joshua Given, marked the Centennial General Assembly missionary meetings—it was the sudden death of Mrs. Mary J. Gregory in attendance. This beloved woman was an earnest mission worker and especially active in behalf of the Indian. In honor of her the struggling Kiowa enterprise was named the Mary Gregory Memorial School and took a new lease of life from the funds contributed in loving memory of the Philadelphia Presbyterial president. Rev. Mr. Fait and his wife, who succeeded that first native teacher, brought the first answer to his dying prayer.

When it was shown that a purely day school could not succeed on this reservation the appropriation was increased, the first building was completed and the school began regularly, with two part Cherokee, January 19, 1892. Twenty-two boarding children were in attendance when the building burned to the ground, on the morning of February 5, 1893. The loss of this building was a dreadful blow to the work and workers, but after six weeks the school was resumed, using the cottage formerly occupied by Joshua Given (now

dead), the parsonage and little chapel. The new building was erected and occupied January 1, 1894. School closed June 16, 1898, with forty-four boarding pupils and ten day scholars. The growth stopped here because of no more room.

NEED.

When work was begun on this reservation there were but two poorly equipped Government schools (accommodating less than 150 children out of a school population of 900) and very few Christian missionaries. The Government schools have grown in number and efficiency and several other denominations have established schools since then; but nothing yet has been done to lessen the need of the Mary Gregory Memorial, as it is entirely different from all the others. Our missionaries say that without a school and such a one as the Mary Gregory aims to be, no permanent church can be established among these people, who are idol worshippers, and consequently ignorant and superstitious to a great degree.

TRIBES REACHED.

Kiowa, Caddo, Delaware, Cherokee and Cheyenne. When capacity will allow the school will draw from Comanches, Apaches and Osages. Many of the children are orphans. The more than destitute condition of some motherless, homeless white children appealed so to the sympathies that a few have been admitted. This has greatly helped the Indian children in getting the English.

The poor whites of the Indian Territory and Oklahoma are in many cases more neglected than the Indians themselves.

RESULTS.

Nearly all of the children who have gone out from the school, and the majority now enrolled, have professed Christ. During the year two boys have consecrated themselves to the ministry, and a third, through the help given him here, goes to Muskogee in September to carry on his preparations for the same work.

Mr. Fait says, "Extremely filthy is the Indian vocabulary but most of the children have learned to abhor such language. Cleanliness of person is very noticeable; but one girl, on entering, was sick in bed one whole week because she had taken a bath and when notified that the process had to be repeated, her whole lament was that she knew it would kill her. The industrial features have been a great success. No child leaves this school without knowing how to make a living. The girls are in demand all the time, even by those who are supposed to be training girls as we are. As far as possible the girls make their own clothes, and are taught all the necessities of housekeeping as well as other things incidentally. Although the large boys are very few in number, yet they have saved, by their wood cutting, farming and ditching, $300 this past year. The farm, known as 'Mautame,' is indeed 'a place of learning,' as the Kiowa word indicates. Situated on the public

road, joining two reservations, it is an object lesson to Indian and white man, and in the abundance and quality of its products it is seldom equalled and never excelled. It has furnished for the school, the past year, 1,000 pounds of lard, 685 dozen eggs, all the milk, meat and meal; hominy, cheese, chickens (some butter) and many vegetables. In the way of provender there will be 2,500 bushels of corn, 1,000 bushels of kaffir corn, 250 bushels of beets and 85 tons of hay. This beside a hundred head of hogs and some cattle yet to be disposed of lightens the Board's expenses and encourages us to go on. 'The Lord helps those who help themselves.' But for the very late frost a large quantity of fruit from the young orchard would be added to the list."

OUTLOOK.

Nothing could be more encouraging than the present outlook. The school is sought after and the task of refusing children (some from other reservations) is a hard one. There can be no field of greater needs, wider opportunities, or more blessed privileges; the door is wide open now, but may not always remain so. Other agencies than the church and the Christian school are at work and what the church does it must do quickly.

1898.

Sept. 22, 1898. - 7 M. - #10.75 - Evangelist.

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WOMAN'S BOARD OF HOME MISSIONS
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No. 5. [*No part of this letter is to be copied in any publication.*]

HOLDERNESS, N. H., June 30th, 1898.

DEAR FRIENDS:

Early in March I returned to Allanstand after a visit in Asheville, and the first news Miss Merchant had for me was of the conversion of T. M. During all the months when we had been praying for Allanstand, God's spirit had been at work, for this man had been under conviction of sin since last spring. I had noticed that, when a direct word was spoken in Sunday-school or in a sermon, he would put his head down quickly with a look as though struck through, but he kept his thoughts to himself till he could bear it no longer. Then he came to Miss Merchant for help, and went away "satisfied." His face shines now with peace given of God, and how he does sing! It used to sadden me to hear him and the others sing so lightly words of confidence and religious feeling, but now it is a delight to hear him burst out, "It's all *raight* with me now." He says he can't bear to think of the years he has spent without Christ, they seem so *degraded* to him. Compared with his neighbors, he has not been a bad man, but he says he "served the devil for thirty-five year and never gave him no excuse to growl."

One of our school-boys "started in to be a Christian" when school began. He is surrounded by temptation but we hope that he has God's grace to keep him firm.

Not long after T. M.'s conversion we were told that his brother R. "had the same complaint," and had found the same helper and Saviour. Meanwhile the minds of those inclined to be our friends had been greatly disturbed by the report that we were Catholics, who were masking deep designs under cover of evangelical teaching, and on every side they were met with the warning, "Bewar of them women!" The wife of T. M., who is a woman in a thousand, spite of King Solomon, came to tell us of this, that we might have a chance of refuting it, which we were able to do to her and her husband's entire satisfaction. What pleased her the most was our saying that we were glad that they cared enough about such things to be alarmed, that they felt the importance of having their children well taught. R. confessed to me that though he knew we were not Catholics, he had a dread on him that we were keeping something back. But as far as he had heard our doctrine we were the ones he wanted to have teach his children. What broke him down more than anything else, he said, was to see his little boy kneel down at night to pray as his teacher had told him to do; he couldn't help wishing that some one had taught him that a-way when he was little. When he doesn't like a body's ways he just doesn't come about 'em, and, as he says, he does come to our services. So I told him to keep on coming and time would show; I was quite willing to wait. Though we talk frankly with those who bring up the subject, for the rest we leave these reports to die out of themselves, rejoicing that a sufficient impression has been made to alarm the "worser" element and make them talk against us.

The day-school closed about the middle of April. A number of the boys had been kept away for some weeks to work. We lost General, Colonel and Columbus in this way, but the parents did their best to get along without their children. The closing exercises were well attended, and the audience was pleased, especially with "the knocking," as they called the calisthenic exercise. Accounts of this had been given by the children and had raised expectations which seemed to be fully satisfied by the exhibition given by eight of the scholars. We couldn't show off the whole school in our narrow space without indeed "knocking" some of the audience.

Since school closed the dwelling-house has been plastered and the school-house built, so that we shall have plenty of room for all we want to do, and the houses will be comfortable for the winter. While the plaster dries the house is necessarily vacant, but before this reaches you Miss Merchant will be at Allanstand, we hope, ready to re-open school in August.

Among the scholars this year will be two little girls who live some four or five miles away, the children of F. N. He has lately come to Sunday-school with the greatest regularity; in bad weather he comes alone on horseback, but when it is fine he brings the whole family in a wagon. He is not ready to say that he is a Christian, but he has "quit his meanness," and, as far as he knows the truth, I think he obeys it. He used to swear awful. He quit that when he began to haul in logs to the mill to build the cottage. Then he quit drinking, and he has quit tobacco since the day he took Miss Merchant to Stackhouse in his wagon and thought how disagreeable it must be for her to ride with him. He wouldn't take a thousand dollars for what that ride did for him. The subject of tobacco was not mentioned by Miss Merchant, it was a case of unconscious influence. He says he had given up going to the little meetings that the people had around here. He was ignorant and they "bemeaned" him, but when he came to our Sunday-school we *told* him something, and he is going to keep on coming. His neighbors say it's too far off, but he says: "We get up and fix at the same time we do week-days like as if we were going to work and start, and we get there in time."

Verily the Kingdom of Heaven is "as if a man should cast seed into the ground . . . . and the seed should spring and grow up he knoweth not how."

Yours sincerely,

FRANCES L. GOODRICH.

Sept. 30, 1898 — 5M — $7.50 — Evangelist.

WOMAN'S BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH,
156 FIFTH AVE., NEW YORK, N. Y.

To the Members of

PRESBYTERIAN HOME MISSION SOCIETIES.

DEAR FRIENDS:

A systematic movement is on foot in your Presbytery, as in others, to increase the Home Mission collections in the churches so that the debt on the Board of Home Missions shall be wiped out. The Woman's Board ask the co-operation of the women in every church to help on this measure by their example and influence; not by making an appropriation from the treasury of their societies, since that money should be used for the specific work laid upon them; but by bringing to bear upon the whole church their knowledge of Home Missions and their personal enthusiasm and personal example of giving as church members. If the women agree among themselves to make a point of uniting with the pastor in arousing and encouraging an interest in the matter, stimulating and pushing the plan into effect, so that the *church* shall do its share as defined by the Home Mission Committee of the Presbytery, the success of the movement is assured. Each woman is therefore asked to be a "promoter" in her church to set the general cause of Home Missions right. The practical way to do it would be to promote an enthusiastic *preparation* for a Sabbath presentation of the cause, with church collection, and then as individuals to promote the collection.

Very cordially yours,

WOMAN'S BOARD OF HOME MISSIONS.